"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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A LESSON FROM LIFE.

BY MRS. EMBURY.

"So LUCY is going to be married," said old aunt Rachel, as she sat in the warmest corner of the apartment, resting from the fatigues of a long journey.

"She is one of the prettiest of girls," said Mrs. Morewood, with a slight touch of offended pride in her tone.

"Indeed! I thought you had some good reason for hurrying her off your hands so soon," said the old lady sarcastically.

"Oh, no, Lucy has as good a chance for a husband as any girl I know."

"Why then do you allow her to marry at an age when she ought to be at her studies?"

"You forget, aunt, that she is almost seventeen."

"I don't forget anything about it; didn't I hold her in my arms when she was baptized? I know how old she is as well as you do, and I say that she is young enough to be in the school-room yet."

"Oh, but times have changed since such old-fashioned notions prevailed; nobody thinks now of keeping a girl out of society so long."

"The more's the pity," exclaimed aunt Rachel; "if we were to keep girls and boys out of society until they have acquired a little more good sense, I think society would be the gainer. What kind of a wife can a girl of seventeen make? What can she know of her duties or her responsibilities?"

"Lucy is not as giddy and thoughtless as most girls of her age; she is already an excellent housekeeper."

"Here comes Lucy to answer for herself," said Mrs. Morewood; and as she spoke a delicate and pretty creature bounded into the room, and throwing aside her bonnet, flung her arms around her aunt Rachel's neck.

"Ah, Lucy, as warm-hearted and child-like as ever," exclaimed the old lady, as she folded her in a warm embrace; "so you have not forgotten old friends in new associations."

Lucy blushed as she pressed her rosy lips to the wrinkled cheek of her aged relative, and murmured, "Did you think anything could make me forget you?" Then seating herself on a low stool at aunt Rachel's feet, the joyous girl began a long string of inquiries respecting everybody and everything in the old lady's distant home.

In the meantime, Mrs. Morewood deliberately folded Lucy's shawl, which she had flung upon a chair, picked up her gloves, which had fallen on the floor, and, taking her bonnet from the piano, where she had tossed it, left the room with the various articles, as quietly as if quite accustomed to act as lady's maid to her giddy daughter.

Aunt Rachel did not fail to notice this trifling circumstance, and it gave her an insight into one of Lucy's most striking characteristics. But there was a charm in the frank, joyous temper of the beautiful girl, which disarmed all censure, and made every one love her too well to think of her faults, which were only the natural follies of youth.

Lucy Morewood had spent the last five years of her life at a boarding-school; and it was during one of her summer vacations, that while on a visit to some friends in a neighbouring city, she had formed an acquaintance with a young clergyman of fine talents, who had recently assumed the charge of a small congregation in a pleasant country

village. Her extreme beauty and child-like simplicity of character were highly attractive to the studious and imaginative youth. She seemed to be an impersonation of his fairest dreams, and when she returned to her parents she was accompanied by her avowed and devoted lover.

The wedding went off like most other affairs of a similar nature. Mr. Waylie looked very gentleman-like in his clerical suit, and assumed that half-conscious, half-important air, which characterizes a bridegroom; Lucy was very pale and very pretty in white satin and Brussels lace; Mrs. Morewood made quite a stately appearance, in tears and lavender silk; while aunt Rachel's placid face was in good keeping with her old-fashioned brocade, which had not seen the light since the marriage of Lucy's mother. There was the usual quantity of kisses and courtesies, of cake and compliments. Poor Lucy's dress and behaviour were closely criticised by young ladies, who hoped soon to be placed in the same trying circumstances, and by ladies of a certain age who despaired of ever having the opportunity to exhibit bridal finery; while the married, with more practical good sense, compassionated the young bride, whose tumult of feeling they could so well understand.

A few weeks were given to festivity and gaiety, and then, with an affectionate farewell to her friends, particularly to aunt Rachel, who promised to visit her once a year in her village home, Lucy took her departure for the parsonage. In that happy frame of mind which casts sunshine over every object in life, the newly married pair journeyed toward their new abode, finding fresh subjects for mutual congratulation in every step of their progress. It was fortunate for them that both were disposed to see only the fairest side of things, for certainly there was little to prepossess them in favour of the house which they were to occupy.

Mr. Moreland had purchased and sent forward an ample supply of furniture, but it had been procured rather with a reference to the wants of city life than those of a country residence. The contracted apartments of the small and picturesque parsonage would with difficulty admit the ponderous marble table, the huge sofas and the massive chairs, which, in obedience to the dictates of fashion, had been selected. The mantel ornaments and girandoles were quite too magnificent in their proportions for the narrow chimney-piece, and Lucy was almost in despair when she found herself amid all the confusion attendant upon the arrangement of a new and incongruous establishment. These were trifling evils, however. The idea of love in a cottage was exactly suited to the romantic notions of a very young lady, and she consoled herself with the thought, that, although the sofa certainly looked very awkward when drawn before the windows, and the centre table was not very well suited to the hall, where she was obliged to place it, because it could not make its way through the doors of the little parlour; and though the beautiful candelabras were of little use perched up nearly to the ceiling on the old-fashioned chimney, yet that very unsuitableness of her furniture would give her importance in the eyes of her neighbours, by convincing them of the different style in which she had formerly lived.

Mr. Waylie was a man of amiable character and fine talents, but he was even more than clerically ignorant of the ordinary details of life. He had been a close and severe student of books, and fancied himself an acute observer of human nature, though the veriest tyro in the latter intricate science was better skilled than he. With regard to the common affairs of this working-day world he was a mere child, and he was of course less fitted to aid the inexperience of his young and pretty wife. Lucy bustled about, and with the assistance of some kind friends of her husband, who were instigated to offer their services, partly by real kindness and partly by a desire to learn something about the "minister's wife," she succeeded in reducing matters to some degree of order. It was not until everything was arranged within doors, the garden neatly trimmed, and the roses prettily trained to climb about the doors and windows, that Lucy found time to begin her projected system of housekeeping. Unfortunately for her good resolutions, however, the servant who had been brought

with them to their new home became weary of the retirement of country life, and Lucy was left to find another from among the inhabitants of the village. Lucy's ideas of good housekeeping had consisted in a proper degree of attention to the conduct of servants, in guarding against wastefulness, and in making her own sweetmeats and pastry. As far as these things went she could accomplish her duties very well, but when it came to working with her own hands at the mere drudgery of household cares, she was sadly at a loss. Nor were these her only troubles. Her imprudent frankness and indiscretion led her into all sorts of difficulties.

Accustomed to express her feelings without a moment's reflection, she did not consider that the same kind of remarks, which, when uttered by a young girl among her friends, might be passed over as the mere ebulitions of youthful error, would bear a much more serious signification from the lips of one who had taken her position in society as a wife. She soon found, however, that she must pay the usual penalty which always attaches to honour; and that as the "minister" is always the most noted personage in a country village, so his wife must expect to be the most observed and most criticised of all women in the place. There are few more severe ordeals than that to which the young wife of a clergyman is subjected. Her dress, her looks, her manners, all are exposed to the supervision of those who seem to fancy that the husband's holy vocation ought to purify from error not only himself but all others of his household. Lucy was certainly little qualified to pass through such a trial, for which her youth, her inexperience, and her thoughtlessness, equally unfitted her. In less than a year after their marriage the young minister found himself involved in broils and disputes which he could neither understand nor allay, and which only served to embitter his life and render useless his most zealous efforts. Traced back to their source, these troubles were usually found to originate in some foolish frankness, some injudicious expression of opinion on the part of Lucy, and at length, wearied with these petty annoyances, Mr. Waylie yielded to his wife's urgent entreaties, and resigned his charge.

His well known talents and learning procured him a summons to preside over a flourishing congregation in Lucy's native city, and with a feeling of joy quite equal to that with which she had first taken possession of the pretty parsonage, the young wife prepared to leave it. Once settled in a neat and commodious house, in the midst of her former associates, she felt as if her worst cares were over, and fully convinced that her year's experience in housekeeping had given her entire insight into all its exigencies, Lucy fancied she had nothing more to learn. She had been so harassed by the want of regular servants, that now, when she found herself able to procure those who *promised* well, and to change them as often as they displeased her, she determined to allow herself some indulgence. Conscious of her ignorance in practical matters, she hesitated at giving positive directions to her domestics, and, indeed, deferred to their opinion so frequently, that they, always quick-sighted in such matters, soon became fully sensible of her self-distrust. A few faint attempts made by her to assert her own authority were met by that insolent and contemptuous pity with which cunning servants so often disconcert and embarrass very young housekeepers, until at length Mrs. Waylie, wearied with useless contentions and continual change, fell into the habits most agreeable to herself as well as her domestics. Her husband's utter ignorance of all practical matters threw all the responsibility of the household upon the inexperienced wife, and she, in like manner, gladly devolved them upon her own domestics. Too sensible of the advantages of their position to risk its loss, they took care to avoid all gross and open neglect. Her dinners were well cooked, her apartments always neatly arranged, and to a superficial observer Mrs. Waylie's house seemed to give evidence of her skill in domestic management. But the yearly bills, which exhibited an expenditure enormously disproportionate to their means, as well as their wants, told a very different story.

Lucy had anticipated the aid and

counsel of her mother, but Mrs. Morewood was one of those women who conceive that when they have educated and married their daughters, their maternal duties are fully accomplished. "My children must do as I have done," she would say; "as long as they remain with me they are my especial charge, but when they marry they must take care of themselves." Mrs. Waylie soon found that she must not rely for any assistance upon her own family, and with a feeling of pride not very uncommon in the ONLY MARRIED DAUGHTER, she delighted in showing her independence. But when other cares fell upon her, when she became herself a mother, she would gladly have availed herself of the experience and skill which she had seen exerted among her brothers and sisters. Mrs. Morewood was busily engaged, however, in preparing for the marriage of her second daughter, just at the moment when Lucy most wanted her advice, and the young mother was left to manage as she best could. The baby was like a new plaything to the still thoughtless Lucy. She loved to dress it in lace and ribbons, to exhibit it proudly to her admiring friends; to play with it and pet it as she used to caress her doll, but of the real duties and responsibilities of a mother she knew nothing.

Her babe was a little more than a year old when a second was added to their family, and Lucy began to feel that the cares of life were increasing rapidly in her path. She now fancied she had quite sufficient excuse for neglecting household affairs, and perhaps her maternal duties might have been offered as an apology for partial inattention, if they had been properly fulfilled. But the truth was that she had fallen into habits of self-indulgence which threatened to unfit her for all duties. Slight and frequent indisposition had taught her the luxury of indolence, and now every attack of illness was construed into an incipient listlessness. Half of every day was passed on a couch, where she idly dozed away her time, in the full belief that her health would not allow her to make the slightest exertion. Her children were left in the care of the nurse, whom she implicitly trusted; her household was managed by her servants; and her husband, whose habits of abstraction were more and more confirmed by time, seemed to know little and care less about the every day affairs of life.

It requires great tact and discrimination to preserve all the attributes of early and refined tenderness, amid the daily recurring cares of domestic life. There is so entire a change in the position of the wedded pair since the days of courtship — the transition is so great between the language of wooing endearment, "so sweet and so absurd;" and the grave consultations on the subject of daily dinners and weekly bills, which form so essential a topic of conversation between husband and wife, that it can scarcely be a matter of surprise if affection should lay aside all its romantic follies and seat itself in very homely and humble garb beside the domestic hearth. It is only by never losing sight, either of the lowliest or the loftiest aims of human nature, that we can still surround ourselves with the refined pleasures of intellect, while we live amid the thousand cares of sensuous life. It is only by performing the daily business of this work-day world in a thoughtful spirit, remembering that the mere exigencies of physical existence are not to be the engrossing objects of our attention, and never forgetting that while the humblest duty is not to be neglected, the noblest may yet come within our sphere of action, that we can still retain the freshness of feeling and earnestness of purpose which give such zest to life. Yet how few understand these truths! how few learn the true path of duty and happiness in married life, until time and care have made their hearts only the receptacle of withered hopes and faded affections!

Lucy's whole life since her marriage had been a series of mistakes, but her first great error was her early assumption of the duties of a wife. Mr. Waylie, utterly unskilled in woman's nature, had never doubted the existence of all the qualities which he fancied should belong to the female character, and he had been both disappointed and discouraged at her actual inferiority to his ideal. She had neither the taste nor the talent which

could enable her to share his intellectual pursuits, and believing that he had only shared the common lot, by uniting himself to a woman so unequal to himself in mental strength, he returned with redoubled ardour to his books, leaving her to attend to the more essential but less refined duties of life; but he took no pains to direct her youthful mind or to discipline her unformed character. She was left to the teaching of circumstances alone, and the lessons of experience, though fraught with sorrow to all, bring not to all the fruits of wisdom. Warm-hearted and well-disposed as she was, yet Lucy was a most faulty and negligent wife and her increasing duties only seemed to diminish her power or her will.

On Lucy's twenty-second birthday—a period of life when her wiser friends were just preparing to take upon themselves the duties of womanhood—she was sitting sadly and disconsolately in her apartment, gazing mournfully upon the face of her youngest babe, while the noisy and riotous mirth of three unruly boys, who sported round her, seemed scarcely to disturb her meditations. Already the mother of four children, she was just awaking to a sense of her responsibilities. Her nurse had been detected in administering narcotic draughts to the sickly and troublesome babe. Lucy had just passed through the terrible ordeal of witnessing the sufferings, while she anticipated the death of her infant. The life of the child was, however, saved, and she was now called to watch over it with untiring care, lest torpor of brain, which had been produced by frequent doses of the noxious medicine, should result in total imbecility of mind. It was then, when utterly overwhelmed with remorse and sorrow, that she was reminded of aunt Rachel's early lessons of wisdom and virtue. "Oh, had I but listened to her counsels, had I but besought her aid, I should not have been thus sorely tried," was the thought of the desponding mother, and with a sudden exertion of unwonted energy she determined to write to the old lady a full detail of all her troubles.

Aunt Rachel answered the letter by coming in person to share the sorrows of her favourite, and Lucy's first gleam of comfort beamed from the cheerful face of her wise and virtuous friend. Wearied and dispirited, she gladly resigned the charge of her household into the hands of the old lady, who quickly availed herself of this opportunity to reform abuses.

"Your first care must be to obtain a faithful woman to take charge of your children," said aunt Rachel.

"Oh, no; I never will trust them again to any one; hereafter I must be my children's only nurse; if I had only done my duty toward them, poor little Lucy would never have been placed in the power of that vile Rosalie."

"Take care lest you run from one extreme into another equally bad; who is to manage your household while you are confined to the nursery?"

"I must leave all that to the servants; my children are of the most importance, and I know I cannot do everything."

"With proper assistance you can do a great deal, my dear Lucy. You must employ an honest and faithful person to superintend your nursery, while you attended to every part of the complicated machinery of domestic government. Would it not be better for you to keep an eye over every different department—to guard against wastefulness in the kitchen, neglect in the parlour, slovenliness in the bed-chambers, and ignorance in the nursery?"

"How can I do all this, aunt? I am sure I have tried to watch my servants, but I never could prevent them from cheating and imposing upon me."

"Did you take the only true method of checking them, Lucy? Did it ever occur to you, when you are complaining of the misconduct of servants, that much of the blame might justly fall upon the mistress?"

"Upon me, aunt? I have always treated my servants with too much indulgence, but neither by kindness or severity could I ever succeed with them."

"Let me tell you some of my experience. I look upon servants as beings with minds to be improved and hearts to be either hardened into error or softened into goodness, according as they shall be acted upon by circumstances; beings, in short, exactly like myself, excepting that they lack the advantage of educa-

tion and fortune which have fallen to my lot. Now it is neither in your nature nor mine, Lucy, to consult a dependent."

"But servants do not consider themselves dependent, aunt."

"Nor are they so, in the ordinary signification of the word, for they give their labour in return for their wages; but surely they are dependent on us for their daily comforts, and for the impressions they receive almost hourly from our precepts or our example. The first thing necessary is to give them a proper respect for the person who is to direct and control them. They are proverbially quick-sighted to deficiences, whatever they may be to good qualities; and if the mistress is ignorant of her duties they will not regard her decrees. Teach them to respect your superior information, your integrity and your kindness, and you may then mould them as you please. Treat them in return with the respect which every human being owes to his fellow man—let there be no wanton outrage of feeling, no unnecessary and slavish restrictions, no disdain of their peculiar notions, and no contemptuous indifference to their interests. Exact from them strict attention to their duties, regularity in all their occupations, neatness in personal appearance, as well as in their daily business, and the most rigid and uncompromising veracity. In return you should accord them sympathy for their sorrows, tolerance for their errors of omission and commission, kindness of tone and manner in your continued intercourse with them, and the most attentive care if sickness falls upon them. Look upon them as humble friends, whom it is your duty to elevate in the scale of society as far as it may be in your power, not so much by pecuniary benefactions, which can only lift them from their own sphere to render them useless in another, but by improving their capacities, enlightening their ignorance, and awakening their best feelings."

"You would make the kitchen a sort of school, aunt Rachel, and the mistress of a family would be only the head teacher, if your plan was adopted."

"I would make every department of domestic life a school, but it should be a school in which the mistress, as well as the servant, might be a student. We never do good to others, Lucy, without deriving benefits ourselves; even if we meet with an ungrateful return we are not without our reward in the consciousness of duty. I have practised what I now counsel, and the affection of domestics who have lived with me until they are rather like members of my own family than mere hired servants, has been my recompense."

Lucy profited much by the lessons and still more by the assistance of aunt Rachel. Things were placed on a much better footing in the course of a few months, and the young wife found the first reward of her docility in the increased comfort and diminished expenditures of her household. It cost her many a hard struggle to conquer old habits, and to remember all that she was now desirous of accomplishing. But she did succeed at last, and when comfort, and cheerfulness, and quiet presided over the whole family, even the abstracted and studious husband was sensible of the change.

"After all, Lucy," said aunt Rachel, when a year or two afterwards she paid her niece another visit, "after all, you have made an excellent housekeeper."

"I am glad you think so, aunt," was the reply of the placid wife, whose faded beauty bore little resemblance to the sunny loveliness which had characterized her girlhood. "I am rejoiced to find that my efforts have not been in vain; but you were right when you said, '*After all.*' It is only 'after all' that I have been able to understand and practice the duties which should have been learned before the cares of life pressed so heavily upon me. The experience of my life, uneventful as it has been, might afford a lesson to many a giddy girl, who goes to the altar as she would take her place in the dance, perfectly thoughtless of the future, and utterly ignorant of the responsibility which she is assuming. I have had no very great trials, no overwhelming sorrows, and yet my youth and all its fresh feelings have faded unenjoyed, while my present usefulness, which now ensures my future peace, has only come to me '*after all.*'"

THE CLOSING SCENE.

It was the wintry time of the year,
The time of holly and misletoe:—
The sere leaves lay 'neath the winter's snow,
And the Old Year moved to his icy bier.

'Twas Sabbath morn. The house of the Lord
Stood open wide. The old and the young
Came gathering in, as the church-bells rung,
To hear the preaching, there, of the Word.

The worshippers sat in aisle and in nave;
And o'er them, soft, from the organ stole
Whispers of Heaven, that hush'd the soul
To peace, and holiest comfort gave.

Through storied panes fell the cold grey light,
With rainbow hues, on the Sacred Page:—
Bow'd down by suffering more than by age,
The faithful Shepherd, with failing sight,

And feeble voice, but with heart and soul
Unconquer'd ever by Time or Pain,
Majestical in his early wane,
Though nearly broken the golden bowl—

The brave Apostle his chapter chose;
And ere he had closed the Holy Book,
"Jesus the Saviour" for text he took,
And with flickering fire his bosom glows.

His lifelong lesson he teaches still;
And when he had brought it to the end,
He bade his sorrowing flock attend,
And thus he made known his last fond will:—

"Not on the Sabbath, the first of the year,
"As is our wont, will we gather round
"Our Master's board. We will there be found
"On Sabbath next; for 'tis doubly dear—

"It is the day of the Saviour's birth,
"When from the heavens God's peace came down;
"And 'tis the day our Lord to his Crown
"Rose from his Cross and the thorns of Earth.

"Our solemn festal rights will we hold,
"When we can keep the day he was born,
"And, with it, the resurrection morn."—
And thus his purpose the Pastor told.

"Proposes, Man!—Disposes, God!"
Ere Christmas day to his flock came round,
The Shepherd's crook was left on the ground,
And he had gone the heavenly road.

His corse they laid 'neath the winter's snow,
And the sighing wind the sere leaves cast
On the good man's tomb; but his soul had pass'd
Where the leaf falls not, nor bleak winds blow.

And on the Sabbath, the first of the year,
They communed here; and *he* with his Lord,
In the fair land of his Father's Word,
The cloudless land, without death or tear.

PROSECUTION OF ANIMALS AND INSECTS.

Among the works of Chassaneux, a learned juriconsult of the sixteenth century, is to be found a dissertation of immense prolixity, in which the essential points as to the prosecution of animals are discussed. He had been consulted by some intending prosecutors, and his opinion was adverse to the accused, which in this case was a species of locust called in old French, *hureburs*. Without further reference, however, to mere arguments on the one side or the other, let us transcribe from the pages before us some notes of a few cases which actually occurred, and the dates of their occurrence.

1314.—The judges of the country of Valois tried a bull which had gored a man to death; and witnesses having been heard, they condemned it to be hanged.

1394.—Pig hanged for having mangled and killed a child in the Province of Roumaigne, viscounty of Mortain.

1451.—Leeches excommunicated by the bishop of Lausanne, for having destroyed the fish.

1474.—Cock condemned to be burnt, by a sentence of the magistracy of Basle, for having laid an egg.

1474.—Sow condemned to be knocked on the head for having eaten off the chin of a child. The sentence also ordered that the flesh of the sow should be cut up and thrown to the dogs, and that the owner and his wife should make a pilgrimage to Notre Dame de Pontoise, where on the day of Pentecost they should cry thanks. Of having done which, they brought back a certificate.

1499.—Bull condemned to the gallows for having in his rage killed a young man.

1584.—The Grand Vicar of Valence causes the grubs to be cited before him, assigns them a proctor for their defence, and finally condemns them to quit the Diocese.

1590.—In Auvergne, a district judge appoints a curator for the caterpillars; the cause is fully debated; they are ordered to retire to a small locality, there to pass the remainder of their miserable days.

REVIVALISM AND DRUNKENNESS.

[The following is from the *Northern Whig*. Our readers will be glad to know that this article was also reprinted in the *London Times*.]

It has been said that "a lie has no legs," but we, for our part, must express our dissent from that opinion. On the contrary, a well-grown, healthy-conditioned lie is a perfect centipede, and is endowed with powers of vitality almost surpassing human belief. One of the most subtle and sustained lies of very recent date—namely, that the extravagant fanaticism named "Revivalism" had almost banished immorality and crime out of Ulster generally, and Belfast in particular—has shown itself to be almost as hard to kill as a polypus. When the "religious newspapers" of this town, some months ago, paraded this fiction among us, and, backed by the interested assertions of fanatic ministers, had nearly succeeded in making an impression on the public mind of the United Kingdom, we felt it to be our duty, vigorously and effectively, to crush the false doctrine and the false prophets together. Abjuring mere opinions or assertions, we took the hard, naked facts of the criminal statistics of the police and prison books, which proved, beyond all possibility of refutation, that, so far from crime and immorality having disappeared, at the very period when revivalism was most rampant, crime and immorality of all sorts had most appreciably and lamentably increased. The effect of this irrefragable statement was magical; it spread far and wide, and the imposture called "Revivalism" went down amidst the pitying contempt of all rational people, with a rapidity far surpassing the fury of its rise. The whole fabric of credulity, imposture, and fanaticism collapsed, the physical manifestations, miraculous markings, and glorious moral results being all included in the general crash. Our signal exposure had the effect for a long time of shaming the falsehood-manufacturers into silence; and it was only at very rare intervals that a feeble paragraph was obscurely published, to chronicle the expiring struggle of the exploded movement. Even these died away, and the great work which was to have regenerated society for ever, and ushered in the millennial dawn, was as a tale that is told.

The long dormant "lie" has, however, struggled to its legs again, and has made a last dying attempt to assert its existence. We must therefore put an end to it effectually, now and for ever. At the close of the present Antrim Assizes, a local paper came out with the assertion that, because the assize calendar was unusually light, crime was unusually diminished, and, of course, the almost forgotten "Revival" had done it all. Now, anyone who knows anything of what is passing about him, is well aware that the Revival movement had no more to do with the assize delivery than it would have to do with an access of typhus fever or a visitation of cholera. The increased power of summary jurisdiction now exercised by the Resident Magistrate at Petty Sessions has had a most excellent effect in diminishing the number of cases referred for trial to the Assizes; while, in addition to this, the extremely brief period which elapsed between the last Quarter Sessions and the last Assizes left hardly a case to be tried at the latter. Crime in Belfast is registered, primarily, at the Police Court. If we desire to estimate the moral improvement of Belfast — the favoured scene of the Revival excitement—let us take the charges entered on the Police Court books. These may be dealt with summarily, at Quarter Sessions, or at Assizes, it makes no matter where. It is the gross return of cases we want, not the subdivisions. On this occasion, moreover, as we wish to make an end of the matter, we shall not leave to our critics the opening by which they attempted to escape on the former occasion. They replied to our former statement that the number of police-office charges could not be fairly taken as an index to the moral state of the community, as these charges included breaches of municipal regulations, etc. The argument was of no validity; but, to avoid all such sophistry now, we shall confine

ourselves to those cases merely which are termed "drunk and disorderly."

Let us see how far, as regards Belfast, drunkenness, which is the parent of so much immorality, has increased or diminished during the past year. If it have been materially lessened, by all means let "Revivalism" have a fair share of the credit; but, if it have advanced with giant strides, then are we irresistibly coerced into the conviction that, like all previous outbreaks of the kind, the "Revival" has not only been of no service to the population, but has absolutely contributed to its deterioration. We have a table before us, compiled with careful exactness, from the Belfast Police books, of the number of parties charged with drunkenness during the years 1858 and 1859 (the Revival year) respectively; and what do we find there? Why, that in the former year, in which, be it remembered, there was a good deal of popular riot and disturbance, the number of drunkards conveyed to the Belfast Police office was less by five hundred and seventy-three cases than in 1859, when "Revivalism" was in full swing, and the streets and places of worship were swarming with hosts of "convicted sinners." More than this, our readers will find, by the subjoined table, that, in precise proportion as "Revivalism" grew hotter and ranker, did drunkenness follow its example, and, with barometical unerringness, mark the more or less density of our moral atmosphere. Here are the figures:—

Cases of Drunkenness at Belfast Police Court.

1858.		1859.	
January	201	January	204
February	204	February	219
March	240	March	235
April	195	April	261
May	209	May	226
June	152	June	260*
July	203	July	268*
August	215	August	293*
September	208	September	269*
October	251	October	321*
November	230	November	282
December	231	December	274
	2,539		3,112
			2,539
Increase in 1859 ("Revival" year)			573

* Revival months.

"*Revival*" *Months of* 1859, *compared with same Months in* 1858.

1858.		1859.	
June	152	June	260
July	203	July	268
August	215	August	293
September	208	September	269
October	251	October	321
	1,029		1,411
			1,029
Increase during the 5 months of the "Revival"			382

Is not this shocking?—that our year of special grace was our year of special drunkenness! The painful fact is incontrovertibly established that the Irish Revival of 1859, so far from being a healthy movement likely to produce moral benefits, was a most lamentable example of human weakness and human credulity—of frailty worked upon by fraud, and the purity of true religion outraged by blasphemy and superstition.

PROTESTANTS AND ROMANISTS.

M. Edmond About, the author of the book which created such an excitement a few months since, "The Roman Question," makes the following remarkable statement in the *Opinion Nationale*, respecting the Protestants and Romanists of Alsace, France. He says:

"I had every reason to suppose that the Protestants of Alsace, being rebels, trampled under foot the laws of the Empire, refused to pay taxes, evaded military service, set at naught morality, and pillaged other men's goods. But the things I have heard here completely astonish me. I have been assured, by a Catholic policeman, that the Emperor has no more devoted, more peaceable or more irreproachable subjects than these cursed heretics. A Catholic officer swears to me that his best soldiers are Protestants. I learn from a Catholic tax-gatherer that the Protestants not only pay their taxes regularly, but that many of them make it a point of paying all their contributions for the year on New Year's day. A Catholic superintendent of Woods and Forests declares to me that in a canton, of which three-fourths of the inhabitants are Protestants, 93 per cent. of the offences against the forest laws are committed by Catholics. I could not believe my ears. 'But, gentlemen,' I exclaimed, with all the

authority of the true faith, 'it is most certain that Catholics are more enlightened than Protestants, since their light comes from on High.'

"They civilly answered me that I was altogether in error. That the heretic youth of this district was better educated than our own, and for this reason, that the Protestant ministers were able and zealous men, who threw their whole souls into their work; while, on the other hand, the good Catholic priests of Alsace knew nothing more than how to say mass and curse Protestants. They further told me that the Protestants are the best farmers, that their dwellings are the neatest and cleanest, that they are the best men of business, and make fortunes more frequently than Catholics. They showed me Protestant villages in a state of the highest prosperity, lands yielding rich harvests, and flourishing manufactures. They showed me Catholic hamlets, and even towns, in which idleness, drunkenness, and misery enjoyed a fraternal reign, notwithstanding that all the women attended mass every day, and that the men kept more than a hundred saints-days in a year. 'You see,' said a heretic to me, 'that the influence of Rome is felt afar off. It may be compared to the sirocco, which blows across the deserts of Africa, and throws us upon our backs at Strasburg. It is a happy thing for us that we have found a shelter from the blast from Rome. And remember this, that if our kings of the sixteenth century had allowed France to become altogether Protestant, it would at this time of day have become infinitely more rich and moral than it is.' This hypothesis so shocked my Catholic pride that I exclaimed to the Protestant, 'Sir, what you have just said appears to me a monument of hypocrisy, and an ignoble tissue of contradictions.' In this way I shut him up; for, between ourselves, his arguments were not easy to refute, and when you do not feel yourself able to answer a man, the shortest way out of the difficulty is to insult him."

BERTHA'S FEAR AND RESOLVE.

"Come to me, Bertha," said Mrs. Elwood, to her only child (a little girl about seven years old), "I have something to tell you which I think will please you very much. Can you guess what it is?" Little Bertha seemed to consider for a minute, then answered, "I really cannot guess, Mamma; so do tell me, please." "Very well, dear, if you cannot venture a guess, I will tell you. You must know that yesterday, when out for my walk, I called at Mrs. Deakin's, to see little Jane, and found her so much better that the doctor has given permission for her to go out when the weather is fine and warm." "Oh! Mamma, why did not you take me with you?" the child rather impatiently exclaimed: "I like so much to see Jane look pleased, and her eyes sparkle when we take her something nice to eat." "Well, but stop, Bertha, I think we can hit upon a plan that will please Jane more than merely taking her nice things to eat; and what is better, I hope it will do her a great deal of good. Now, if it is fine to-morrow morning, John shall drive us in the pony carriage to Mrs. Deakin's, and we will take Jane with us for a drive round by Mrs. Slater's, as I have a little business to do there. While I am staying, John shall take you and Jane a few miles along that nice road, between those lovely green fields, and then shall call at Mrs. Slater's as you return for me; after which we will bring Jane home with us, where she can have some nice dinner, and can play with you all the afternoon (that is, if she is able to play), and after she has had tea John shall take her home again in the carriage. Will not *that* be delightful? I hope my darling will see little Jane look more bright and pleasant than she has ever done before." Bertha had never once interrupted her Mamma whilst speaking, which was something uncommon, being an impulsive child. Mrs. Elwood noticed her little girl's perplexed look, and at once said, "What is the matter, Bertha?" Bertha had been kneeling, with her elbows resting upon her Mamma's lap, and now that Mamma had finished speaking, and appeared to be waiting for an answer, the poor child hung down her little head, and seemed quite puzzled what to say—indeed, half inclined to cry. Mrs. Elwood regarded her child for a moment, and taking her little

hands kindly in her own, said, "Well, I thought my little daughter would be much pleased with my plan." "And so I am, dear Mamma,—only," sobbed the child. "Only what, my dear." Again little Bertha paused, and seemed undecided as to what she should say. At length Mrs. Elwood said, "Cannot you tell me, dear, what it is in my arrangement to have Jane Deakin here to-morrow that you do not like." "I like it all, dear Mamma—only—only you said you were going to call at Mrs. Slater's, on the Marsh Terrace, and Jane wears *shabby clothes*, and we shall very likely see Dicky Slater," sobbed the child again—then another pause. "I cannot well understand these broken sentences, Bertha." "I wanted to say, Mamma, that if Dicky Slater should see Jane, he will tease me about her afterwards." "But *why* my child should he tease you about Janie; not, I hope, because she will wear shabby clothes?" "Yes! but I am afraid he will, Mamma." "But *why* should you be afraid he will do so? I hope Master Dicky is not so rude or so unkind." "Oh! Mamma, but he is *very* unkind; for you must know, that almost every time he has seen me since you drove out poor old Mrs. Holmes—after she had been so ill, and could not walk—he has asked me, 'how that old woman gets on who wears a coal scuttle for a bonnet;' and once he said, 'she looked *very grand* in our fine carriage.'" "I am very sorry, indeed, to learn that Master Dicky can act so rudely and so unfeelingly; but I hope he will get better as he gets older." "Oh! Mamma, he is bigger than I am *now*." "True, my dear, he *is* bigger than you are, and older by some years, but for all this we must not be too severe upon Dicky. But I want you to tell me why you are afraid of his teasing you?" "I really don't know, Mamma, only I feel ashamed when other children are with me, when Dicky jeers me, and I don't know what to say." Mrs. Elwood remembered well her own susceptibility to ridicule, and how very often when a child she had been deeply pained by it; therefore she could sympathise with her little girl, and considered it best to draw out, at every opportunity, the natural benevolence of her disposition, in order to strengthen her moral courage, so as to overrule that morbid feeling about the opinion of those who differ from us, which she knew, but too well, had often been an obstacle in her own path, so she said, "Then, Bertha, you are not desirous of having Jane here to-morrow, although it might do her so much good. You are afraid that Master Slater may make some taunting remark about her to you." "Oh! dear, Mamma, but I do wish very much for her to come." "Tell me why you wish her to come." "Because, Mamma, I think Jane is a good girl, and I love her, and she has been ill so long, so *very* long, and is so weak and thin, and because a drive in the fresh air will do her good, and because her mother is too poor to pay for her to ride out." "Well, dear, you have given a very satisfactory answer to my question *this* time. I was beginning to think my little daughter had not noticed what Mr. Goodwin said in his sermon on Sunday last." "Yes, Mamma, dear, but I did pay attention to what Mr. Goodwin said. I remember the text was something about 'not being weary in well-doing.'" "For in due season we shall reap, if we faint not," added Mrs. Elwood. "Yes, that was it; and besides he said we should not expect to please everybody, even when we do the best that we can. But by doing our duty we shall be sure to please God, and we may also have the satisfaction of knowing that we sometimes have helped others when they were not able to help themselves, and that should make us happy! And, dear Mamma, do let me go with you and fetch Jane to-morrow, or I am sure I shall be unhappy all day—then I won't mind any more what Master Dicky says. Besides, Mamma," Bertha added, placing her hands on her mother's shoulders, and bringing her face very near to hers, "I forgot to tell you that I heard Dr. Wear tell Mrs. Holmes that *he* could never have cured her, if it had not been for your and dear papa's kindness in taking her out in the air, and taking her nice things to eat; and oh! Mamma, if we should make Jane strong again, would not that be something?" "Yes, darling, it would. It would be a rich reward."

E. H.

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UNSCRIPTURAL DOCTRINES.

CHRIST BARE OUR SINS.

"The Lord hath laid on him the iniquity of us all." (Isa. liii. 6.)

"For he shall bear their iniquities." (Verse 11.)

"And he bare the sins of many." (Verse 12.)

"So Christ was once offered to bear the sins of many." (Heb. ix. 28.)

"Who his own self bare our sins in his own body on the tree." (1 Pet. ii. 24.)

All these passages are supposed to refer to Jesus Christ. The first of them will be separately considered; and then I shall endeavour to ascertain the meaning of the others.

"The Lord hath laid on him the iniquity of us all."

To one accustomed to regard the atonement by Christ as a display of God's anger, this text will naturally be deemed a strong proof of the correctness of that doctrine. But it should be recollected, that the inspired writers were in the habit of regarding God's hand in all afflictions, by whatever secondary causes or agents they might have been produced. Satan and wicked men were agents in stripping Job of his property, his servants, and his children; yet Job piously eyed the hand of God in these events, and therefore said, "The Lord gave, and the *Lord hath taken away*." "What! shall we receive good at the hand of the Lord, and shall we not receive evil?" We may therefore say, The Lord laid on Job the iniquities of the Chaldean and Sabean robbers, who were instruments of his affliction.

Joseph, too, was the subject of great affliction. Yet after his exaltation in Egypt, and while his brethren stood trembling before him, lest he should revenge their wrongs, Joseph thus addressed them: "As for you, ye thought evil against me; but *God meant it unto good*, to bring it to pass as it is this day, to save much people alive." So the sufferings of the Messiah were according to the "determinate counsel and foreknowledge of God," though "by wicked hands" he was "crucified and slain." After his exaltation to the right hand of God, he might have said to the Jewish Sanhedrim, what Joseph said to his brethren,—"As for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive."

The salvation of sinful men was the purpose of God in both cases. But I see nothing of substituted penal suffering in either case, though in both one suffered for others.

Prior to exhibiting the passages in which others, besides the Messiah, are represented as bearing iniquities or sins, I may briefly state several senses in which one may be properly said to bear the iniquity of another, or of many others:—

1. A child may be said to bear the sins of his father, when, by his father's dissipation or wickedness, he is caused to suffer poverty and affliction.

2. A good man may bear the sins of the wicked, when he suffers persecution from their hands. In this sense, Christ bore the sins of many; and some Christians believe, that this was the principal idea intended in the prediction, "and he shall bear the sins of many." This opinion derives some support from the fact, that the conduct of his persecutors was predicted in connexion with the words which have been quoted.

3. A good man may be said to bear the sins of others, when, like Lot, his righteous soul is *grieved* from day to day by their unlawful deeds. Thus, too, Christ doubtless bore the sins of many.

4. A good man may properly bear the sins of others, when with meekness he endures their insults and revilings, and still exercises towards them the spirit of forbearance and forgiveness. Who will deny that Christ thus bore the sins of many?

5. A good man may be truly said to bear the sins of others, when, on account of their sins, he is filled with concern for their souls, and not only prays for them, but freely exposes himself to reproach, peril, suffering, and death, that he may recover them from the ways of sin and misery. In this sense, all Christians must own that Christ bore the sins of many.

6. An innocent man may be said to bear the sins of others, if their crimes are imputed to him, and he is caused to suffer in their stead. Such a result may be brought about in different ways. It may occur by the cruel design and deceptive management of guilty agents. Having committed a capital offence, they may conspire and accuse an innocent person of the crime, and, by false testimony, cause him to be arrested, tried, convicted, and executed. A similar result may occur by mistake. A murder may be committed under circumstances which fix suspicion on an innocent man, and cause him to be arrested; the same circumstances may on trial be deemed adequate proof of his guilt; and thus, while perfectly innocent of the crime laid to his large, he may be put to death as a malefactor.

There is still another way in which an innocent person may suffer instead of the guilty. For some reasons of sufficient weight in his own mind, an innocent person may offer himself as a substitute for a guilty father, son, or friend; the offer may be accepted by the government, and the innocent may suffer the punishment due to the guilty.

We have now a variety of senses in which one may be said to bear the sins of another. But the last case, stated under the last head, illustrates more nearly than any other the sense in which a vast multitude of Christians have supposed that the Messiah bore the sins of many. We have then to inquire whether this hypothesis is warranted by a fair comparison of Scripture with Scripture. Various cases will therefore be brought to view, in which one is represented as bearing the sins or iniquities of another.

First. Under the Mosaic dispensation Aaron

and his sons were appointed to bear the iniquities of the Israelites. Thus said God to Moses, "Thou shalt make a plate of pure gold, and grave upon it, HOLINESS TO THE LORD, and it shall be upon Aaron's forehead, that Aaron may *bear the iniquity* of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord." Exod. xxiii. 36—38.

The priests were also required to eat of the meat of "the sin-offering in the holy place," as being given to them "to *bear the iniquity* of the congregation, to make atonement for them before the Lord." Lev. x. 17.

Now what do we perceive in either of these cases, which has the least appearance of divine anger, punishment, or substituted suffering? Was the anger of God manifested towards Aaron or his sons while they faithfully observed the rituals of his own appointment? Was not the plate of pure gold, with the inscription, "Holiness to the Lord," a symbol of the purity of heart which God required of the people in all their acts of worship? Such a symbol of purity, so conspicuously placed on the forehead of the high-priest, was a constant admonition to the people to beware of iniquity in their offerings; and by *wearing* this monitory symbol, it appears that Aaron bore the "iniquities of their holy things, that they might be accepted."

In the other case, it appears that by eating the meat of the sin-offering the priests bore "the iniquity of the congregation." Were not these merciful institutions adapted to make favourable impressions on the minds, both of the priests and the peoples—impressive of God's purity, benevolence, and forgiving love—and of the importance of their reconciliation to a Being who constantly sought their spiritual improvement and happiness?

Secondly. The scape-goat also bore the iniquities of the Israelites: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall *bear* upon him all their *iniquities* into a land not inhabited"—Lev. xvi. 21, 22. In this institution we have symbolical acts performed to denote God's readiness to forgive or remove from his people all their transgressions on the most merciful terms—their humbly confessing their sins. Putting the hands on the head of the goat, and confessing over it the sins of the people, were affecting ceremonies suited to lead the people to proper reflections on their own guilt, and the mercy of the Lord.

Thirdly. Ezekiel bore the iniquity of the house of Israel, and the house of Judah. As a "sign" unto them, he was directed to lie a certain number of days on his "left side," and to "lay the iniquity of the house of Israel upon it." "So," said the Lord to him, "shalt thou *bear the iniquity* of the house of Israel." He was then directed to lie on his "right side," and in like manner to "*bear the iniquity* of the house of Judah." Ezek. iv. 4—6.

These also were symbolical acts, by which, probably, Ezekiel was to admonish the Israelites and Jews of impending calamities. The manner in which he bore their iniquities might well be regarded by them as a call to repentance. But nothing is perceived of substituted sufferings; nothing which even symbolically represented one as bearing the punishment due to another's offences.

Fourthly. Jehovah himself bore the iniquities of his chosen people:

"Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am *weary to bear them.*" Isa. i. 14.

"So that the Lord could *no longer bear*, because of the evils of your doings." Jer. xliv. 22.

"And about the time of forty years *suffered* he," or *bore* he, "their manners in the wilderness." Acts xiii. 18.

A learned English writer (John Taylor, of Norwich) has brought together twelve texts, which in the Hebrew language represent God as *bearing*, or having *borne*, the iniquities of his people; but which, in the common version of the Bible, are translated as if *to bear*, meant *to pardon.*—Three of these will be exhibited.

In the prayer of Moses, Exodus xxxii. 32, we read in our version: "Yet now, if thou wilt, forgive their sin," that is, *bear* their sin.

"The Lord is long suffering, and of great mercy, *forgiving* iniquity,"—*bearing* iniquity. Numb. xiv. 18.

"Who is a God like unto thee, that *pardoneth*"—*beareth*—"iniquity, and passeth by the transgression of the remnant of his heritage?" Micah vii. 18.

There are other forms of speech used in the Bible, which express or imply God's bearing the sins of mankind. *Long-suffering*, if I mistake not, means *long-bearing*, or *long-enduring*, ungrateful and disobedient conduct. The idea of God's *bearing* the iniquities of men is strongly expressed. Amos ii. 13. "Behold, I am *pressed* under you, *as a cart is pressed that is full of sheaves.*"

As a benevolent father bears the ungrateful conduct of a child, so God bears the sins of mankind. In this case it may be presumed that no one will pretend that bearing sin means punishment, or substituted suffering. Yet God's bearing our iniquities may be for the same purpose that Christ bore them, that is, to melt our hearts with his kindness, and reconcile us to himself. "Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. ii. 4.

Fifthly. There are instances in which children are said to have borne the iniquities of rebellious or wicked fathers. The second commandment contains the following words: "For I the Lord thy God am a jealous God, visiting the iniquities of the father upon the children unto the third and fourth generation of them that hate me." Two cases are particularly mentioned in the Old Testament, in which the children bore the iniquities of their fathers. While the Israelites were in the wilderness, God thus addressed

the fathers of that generation: "But as for you, your carcasses, they shall fall in the wilderness. And your children shall wander in the wilderness forty years and *bear your whoredoms.*" Numb. xiv. 32, 33.

After a war with the Babylonians, Jeremiah, in his Lamentations, says: "Our fathers have sinned, and are not; and we have *borne their iniquities.*" Lam. v. 7.

In these cases the children bore the iniquities of their fathers, not as being *punished* for the sins of their fathers, but as suffering the evil *consequences* of their fathers' wickedness. As children are often brought into distressed and ruinous circumstances by the ambition, avarice, revenge, or profligacy of their parents, so it was with the children spoken of in these passages. But they were not punished as guilty of their fathers' sins, nor were their sufferings a substitute for the punishment due to their fathers; for the fathers fell by the displeasure of God, though the children bore their iniquities. In one of the cases, the carcasses of the fathers fell in the wilderness for their rebellion against the Lord; in the other, the fathers fell in a war with Nebuchadnezzar, in which they engaged contrary to the advice and warnings of a prophet of the Lord—in which war their country was ruined, themselves destroyed, and their children carried into a long captivity.

Sixthly. There is another sense in which some have supposed that children bear the iniquities of their fathers, and which sense is mentioned in the Bible. In the days of Ezekiel this proverb seems to have been current: "The fathers have eaten sour grapes, and the children's teeth are set on edge." By this it seems they meant that children were *punished* for the sins of their fathers. But God assured them that such was not the fact. On their part the case was thus stated: "Why? doth not the son bear the iniquity of the father?" In reply, God positively declared, "The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son." Ezek. xviii. 19, 20.

It is very evident that the sons bearing the iniquity of the father is here used in a sense different from what it was by Jeremiah. For had the words been used in the same sense by both prophets they would have directly contradicted each other. Thousands of children in every age bear the iniquities of their fathers, in the sense in which the words are used by Jeremiah. But no child, it is believed, ever bore the sins of his father in the sense in which the words are used in Ezekiel. In other words, thousands suffer in *consequence* of the vile conduct of their fathers; but no one is *punished* for his father's transgressions.

Exclusive of the instances which relate to the Messiah, we have now before us a variety of cases, in which one is said to bear the iniquities of another. Such language appears to have been used by the inspired writers in different senses on different occasions; but I have not been able to find a single instance in which the language is used in a sense analagous to that which has been given it when used in relation to Christ. The one which approaches the nearest to that sense is the one which God positively disclaims as having no place under his government. But even in this case there are two points in which there is a want of analogy. For it can hardly be supposed that the complainers in Ezekiel's time had any idea of substituted sufferings; or that their sufferings would exempt their fathers from punishment; and it is very certain that these complainers never *consented* to suffer the punishment due to the sins of their fathers.

The idea of substituted suffering is essential to the prevalent theory respecting the atonement, and also essential to the hypothesis, that the anger or avenging justice of God was displayed in the sufferings of Christ. But of all the instances which have been brought to view, I think there is not one in which can be discovered the least appearance of substituted suffering; and this circumstance is, in my mind, strong proof that the nature of Christ's sufferings has been greatly misunderstood; and that the prevalent hypothesis respecting them is incorrect and unwarranted by the Bible.

Had I found, on careful inquiry, that the idea of substituted punishment, or penal suffering, is *always* implied in one's bearing the sins of another, as the words are used in the Scriptures in respect to others, what would have been thought of my candour and my integrity if I should still insist that such is *not* the meaning of the words when used in relation to the Messiah? Every reader may answer this question for himself. He may then reverse the supposition, and inquire what should be thought of the candour of a writer who will still affirm that such must be the meaning of the word when used in reference to the Messiah, although they have no such meaning in any other case as used in the Bible?

Should any one be disposed to make the inquiry, whether one's bearing the iniquity of another ever means what has been supposed, when the language is used in reference to the Messiah, let him keep in mind that the prevalent hypothesis implies three ideas: 1. That Christ suffered displays of divine anger or avenging justice. 2. That these he suffered as the substitute for sinners. 3. That it was the purpose of these sufferings to exempt those from punishment for whom they were endured. With these ideas in view I think no impartial inquirer will ever be able to satisfy himself that the words in question were ever used in such a sense by any inspired writer.

There are, however, other passages of Scripture which may afford light on this subject, some of which I shall now exhibit.

1. It is said of Christ, "He hath borne our griefs and carried our sorrows." "Himself took our infirmities and bare our sicknesses." It could only be in a metaphorical sense that he bore our griefs, our sicknesses, or our sins. Matthew, after recording the many miracles which Jesus performed on a certain occasion, tells us that these things were done, "That it might be fulfilled which was spoken by Esaias the prophet, Himself took our infirmities and bare our sicknesses." If then Christ might bear our sicknesses by exercising a benevolent sympa-

thy, and his power of healing, why not bear our sins by benevolent labours and suffering to redeem us from all iniquity? I see no more evidence that, in bearing our sins, he bore our punishment; than that, in bearing our sicknesses, he suffered all the pains and distresses of which he relieved others.

2. Not only did Christ bear our infirmities, but Christians are required to bear the infirmities and burdens of each other:—

"We then that are strong ought to bear the infirmities of the weak." Rom. xv. 1. "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 2.

It surely is not by having the infirmities and burdens of others transferred to me, that I am to comply with these exhortations. I am not to become their substitute, but I am to exercise towards them a Christ-like sympathy, and do what I can for their relief and comfort.

3. "For consider him that *endured*," or *bore*, "such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. xii. 3.

How did Christ *bear* or "endure the contradiction of sinners against himself?" In other words, How did he bear the opposition, mockings, revilings, and insults of his persecutors, before and at the time of his crucifixion? Was it by suffering the punishment due to his persecutors? Or did he bear all this by the display of a meek and forgiving temper towards his enemies, and by prayers, labours, and sufferings for their benefit? If the latter was the way in which he bore the contradiction, insults, and cruelties of his persecutors, why not thus "bear the sins of many?"

4. Let us go forth therefore unto him without the camp, *bearing his reproach*." Heb. xiii. 13.

How are Christians to bear the reproach of their Lord? Is it by having his reproach transferred to them, that he may be relieved from it? Can we bear his reproach in no other way than by suffering, as he did, the death of a malefactor? If we may truly bear his reproach, by being so affected with it as to be willing to do and to suffer whatever may be necessary to advance the cause for which *he* suffered, then he might bear our sins, by being so affected with our condition as sinners, as freely to lay down his life for our sakes.

5. "Always bearing about in the body the dying of the Lord Jesus." 2 Cor. iv. 10.

This Paul spoke of himself and his fellow-sufferers in the cause of Christ. By "the dying of the Lord Jesus" is unquestionably meant the sufferings of Christ as "the Captain of our Salvation." How then did Paul and his companions "always bear about in the body the dying of the Lord Jesus?" Was it by having the sufferings of Christ transferred to them, so that they were continually enduring the death of the cross? This will hardly be said. By this form of speech some suppose Paul expressed his constant suffering, or exposedness to suffering, and his willingness to suffer in the cause for which the Saviour died. This may not be all that the words were meant to imply. They might mean, that the apostles constantly kept in mind the event of their Lord's death, the objects for which he died, and the temper he displayed under suffering; and that by a consideration of these things they were animated in their work, and excited to patience, fortitude, and perseverance, notwithstanding all the trials and persecutions which they were called to endure.

"Of Jesus, it is said, "Who *bare* our sins in his own body on the tree."

Of Paul it is said, "Always *bearing* about in the body the dying of the Lord Jesus."

Here let it be remarked that Christ bore our sins, and Paul bore Christ's suffering or dying. If then it be the correct mode of interpretation to say, that, in bearing our sins, Christ bore the punishment due to us, why must we not say, that in "always bearing about the dying of the Lord Jesus," the sufferings of the cross were transferred from Christ to Paul?

Christ suffered for our sake, and Paul suffered for Christ's sake; but in neither case do I perceive anything like substituted penal suffering. If, however, in bearing our sins Christ bore our punishment, why is it not just to infer that in bearing the dying of our Lord, Paul bore over again the "punishment due to us all?"

As there are many cases in which one is represented as bearing or having borne the sins of others, is it not remarkable that a meaning has been given to the words when applied to Christ, which is essentially different from their meaning in every other case in which they are used in the Bible?—NOAH WORCESTER.

SAVED BY OTHERS MERITS.

You see that man coming in now; broad-brim'd hat; straight collared coat; solemn visage; measured step, and slow. How carefully he takes his seat in his cushioned pew.

Well, he is a deacon of the Church and one of its pillars. The Church has a good many pillars, and the deacon is one of them. He carries round the bread and wine on communion days; and bears witness to the truth of the sermon; warns sinners to flee from the wrath to come, and makes himself useful in general. Good man is the deacon. Pious man. Will have a crown some of these days.

Something queer about the deacon. He has two half-bushel measures. One marked "A," and one marked "B." Good measures; nice measures; and well painted. Something queer about it, though. Always buys with "A;" will hunt sometimes half-an-hour to find it; and always sells with "B." It would be the queerist of all if he should make a mistake some day and buy with "B," and sell with "A." Well, it would. But the deacon is up now. Hark!

"My brethren, I feel that we are all fellow-travellers, bound for the eternal world, and I feel to rely entirely on the merits of Christ for salvation."

Just so! It would not do for him to rely on those two half-bushel measures.—DUELL DOW.

WAYSIDE GATHERINGS.

PRECEPT OR EXAMPLE.—A minister once remarked to a Christian assembly, "To *one* sinner that reads the Bible, there are *twenty* who read professing Christians."

ANGER.—When we record our angry feelings, let it be on snow, that the first beam of sunshine may obliterate them for ever.

WOMAN'S PREACHING.—A friar, once preaching to a convent of nuns on Easter, assured them that our Saviour, when he arose first, appeared to a woman, that the news of the resurrection might be sooner spread abroad.

ANECDOTES OF CHILDREN.—A few days ago a bright-eyed little boy, about six years old, retired up-stairs to bed, leaving his mother below, without the customary good-night kiss. As he kissed his father, and bade him good night, he naively said: "Tell, mamma good-night for me; I forgot to kiss her, but tell her that *I kiss her in my heart.*"

MIND AND MATTER.—The talented sister of a learned and humorous man was studying metaphysics. Puzzled by the mazes of the subject, she applied to him for definitions. "Brother," she asked, "what is mind?" Looking from his book, he wittily and evasively replied, "No matter." She pondered the answer, and presently returning, asked: "But, brother, what is matter?" and received the laconic reply, "Never mind."

TO PARENTS.—Parents must never put away their own youth. They must never cease to be young. Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only *government*, firm and mild, but *sympathy*, warm and tender. So long as parents are their best and most agreeable companions, children are comparatively safe, even in the society of others.

THE LATE DR. HUTTON.—Differing with Dr. Hutton, as we did, in theological doctrines, we cannot record his decease, without, at the same time, expressing our deep admiration of his character, and our hearty affection for the man. It was our good fortune, for some years, to meet him frequently in council on affairs demanding judgment, temper, and fidelity to principle. His sound sense, his beautiful spirit, his unflinching firmness, produced an impression on our mind and heart which we shall never lose. The most conciliatory of men in his language and demeanour—a true Christian gentleman—he nevertheless courageously stood forward whenever truth had to be asserted, or detraction had to be rebuked. His own reputation needed no defence—but he was sensitively jealous of the reputation of his friends. A kinder or nobler hearted minister never breathed. He has left behind him a name, the remembrance of which will be as sweet perfume to a large circle of acquaintances, both in and out of the religious body to which he was attached.—*Nonconformist.*

[This does honour to Miall's head and heart. But Miall is a free-minded and noble hearted man.—ED. *C. F.*]

THREE GODS NOT ONE.—We never read, we think, of a more heathenish notice than the Rev. Dr. Adams avows in his defence of Trinitarian views. "Do you worship three?" is often asked. Surely we do, nor do we strive to make them appear like one. They have specific offices; we have specific wants, which lead us appropriately to worship, now one, now another, now the three. Yes, he says, we do worship *three* Gods; sometimes the first, sometimes the second, sometimes the third, and then all three together. This is not Christianity, but Polytheism, beyond dispute.

ANOTHER VICTIM TO REVIVALISM.—A sad scene has occurred at the quiet and rural village of Billy Mill, near North Shields. A poor woman, who had taken part in the services connected with revivalism, had, under religious delusion, become quite insane, and had to be sent to the County Lunatic Asylum, at Morpeth, on Friday. The unfortunate woman raved upon topics connected with the subject of religion, especially in reference to eternal punishments, until she became decidedly mad, and had to be confined in a strait-jacket to restrain her violence. Under the earlier stages of the malady she was impressed with the belief that it had been revealed to her that certain persons she knew had been anointed by the Lord, and were sacred vessels specially commissioned from Heaven.

THE SPOONS.—Some time since a Catholic servant girl stole a lot of silver spoons from a Protestant preacher, in whose family she was a servant. A correspondence something like the following ensued:

To the Protestant Preacher:

I send your spoons back. If your servant girl had been a Protestant, you never would have got them again.

Yours, CATHOLIC PRIEST.

To the Catholic Priest:

I thank you for the spoons. If the servant had been a Protestant, *she never would have stolen them.* Yours, PROTESTANT PREACHER.

BOOKS, TRACTS, MEETINGS.

This day is published, price 3s. 6d., neatly bound in cloth, EIGHT LECTURES ON THE DOCTRINE OF ATONEMENT, with an Appendix. By the Rev. J. SCOTT PORTER, Belfast. London: E. T. Whitfield, 178, Strand, W.C. Belfast: H. Greer, High-street; and Depository of the Unitarian Society, 28, Rosemary-street.—30th April, 1860.

A Lecture by the late Rev. GEORGE HARRIS on the DOCTRINE OF THE TRINITY. This is an able and eloquent Lecture, and should be placed in the hands of all Trinitarians. On the receipt of Fourteen stamps, R. Spears, of Stockton-on-Tees, will send Twelve copies to any part of the United Kingdom.

THE POETRY OF SPRING, by GODWYN BARMBY, author of "The Poetry of Home," and "The Poetry of Childhood."—Just published, price One Shilling. Also, by the same Author, SPECIAL SERVICES OF PUBLIC WORSHIP, for the use of the Church of Christ.

ANNIVERSARY MEETING of the BRITISH AND FOREIGN UNITARIAN ASSOCIATION, at Essex-street Chapel, London, May 30th. The Devotional Service will be conducted by the Rev. W. P. Clayden, and the Sermon will be Preached by the Rev. Thomas Sadler. Service at 11 o'clock.

All Letters, Post Office Orders, &c., to be addressed to ROBERT SPEARS, Stockton-on-Tees.

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